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The TAHRIK-i-JADID

ZULHIJJAH 1389 A. H.
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Editor :
Naseem Saifi

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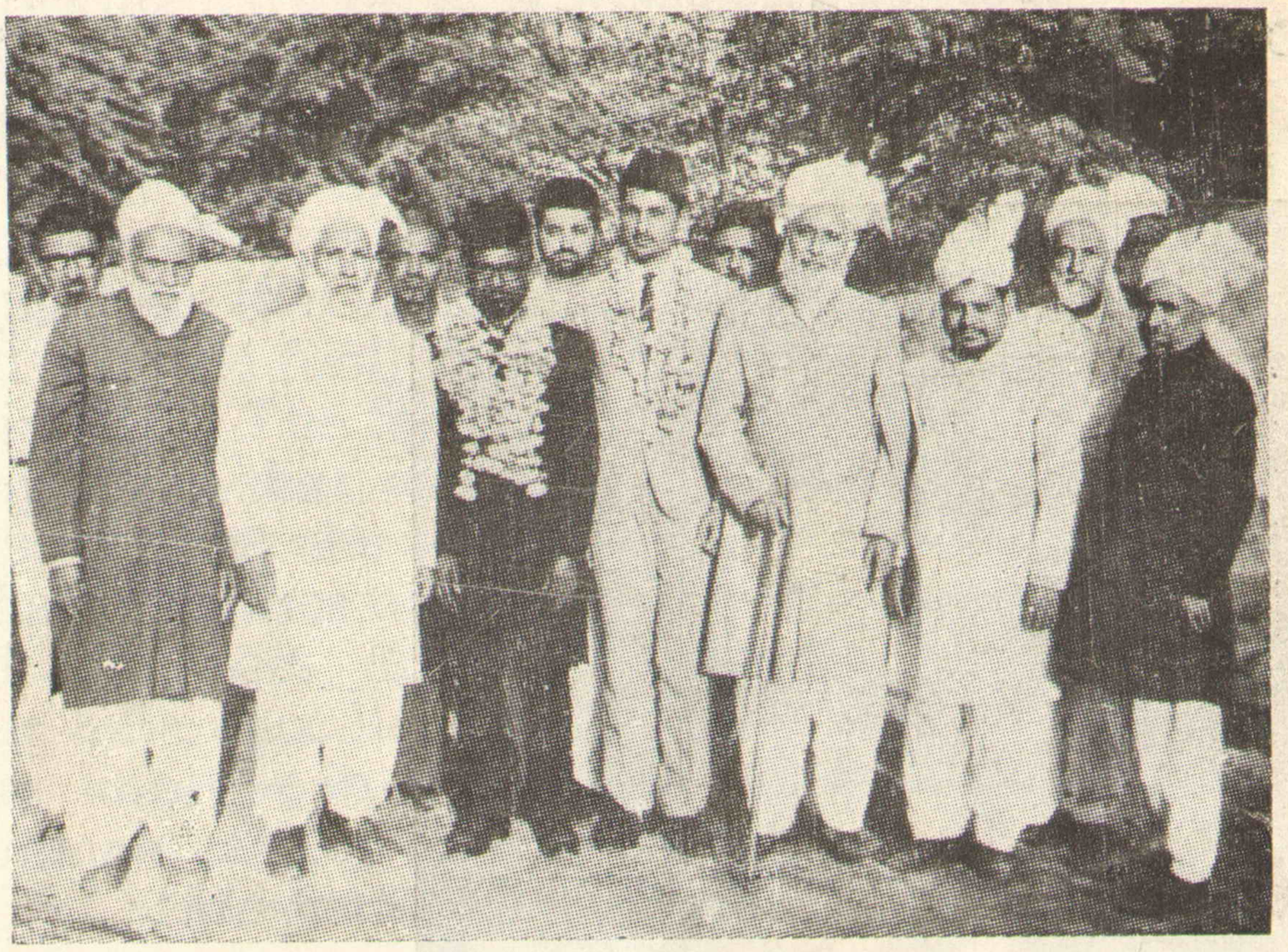
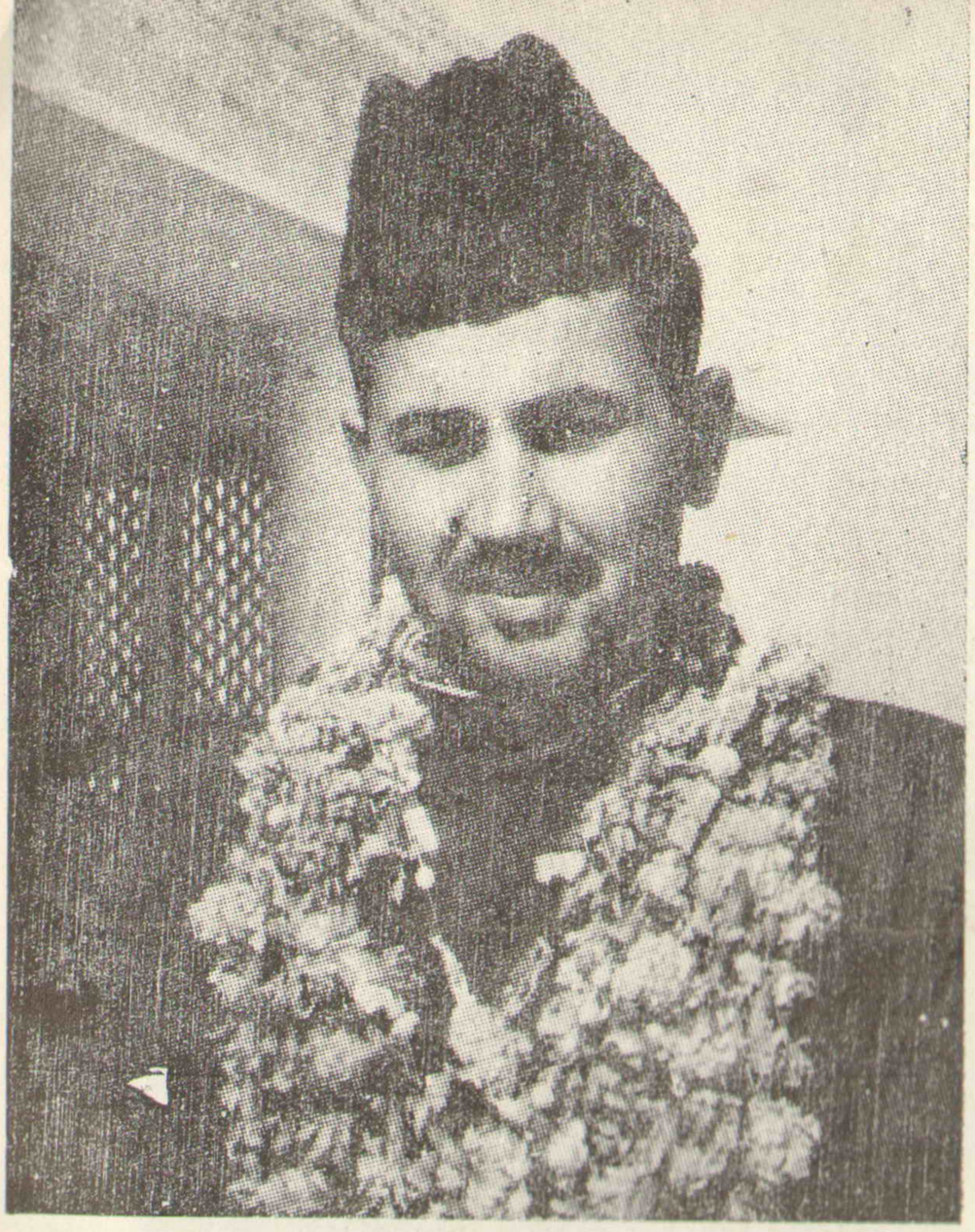
M. Abdul Rahman Khan Bengali

who left for United States on 16th Oct. 1969 for the second time as Missionary of Islam.



محترم عبدالرحمان خانصاحب بنگالی

کومکرم و محترم مولانا ابوالعطاء صاحب لے الوداعی پارٹی دی
یہ تصویر اس پارٹی کے موقع پر لی گئی تھی



Mr. Aminullah Khan Salikin
I e left for Liberia on 14th Oct. 1969
as a Missionary of Islam.

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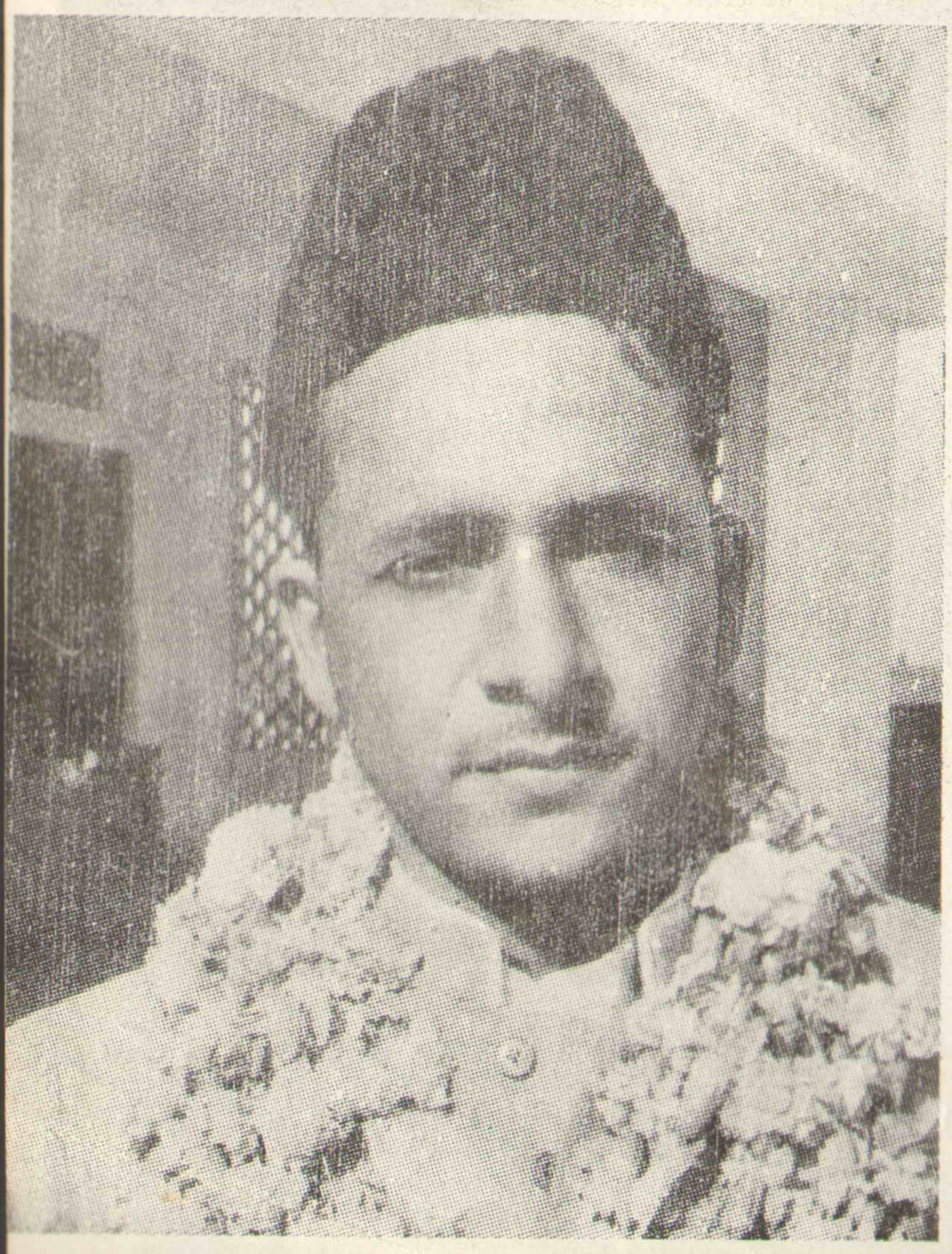
مکرم امین اللہ خان صاحب سالکین
۱۴ اکتوبر ۱۹۶۹ء کو تبلیغ اسلام کیلئے
لائیبریا کے لئے روانہ ہوئے ۔ آپ نے اب
وہاں مشن کا چارج لے لیا ہے

مکرم چوہدری محمد احمد صاحب چیمہ
حال ہی میں انڈونیشیا تشریف لے گئے
ہیں ۔ اس سے قبل آپ سیرالیون (مغربی
افریقہ) اور مغربی جرمنی میں تبلیغ اسلام
کا فریضہ ادا کر چکے ہیں

Ch. Mahmud Ahmad Cheema
who recently left for Indonesia. He has already worked as a Missionary of Islam in Sierraleone (West Africa) and West Germany.

مکرم مرزا محمد اقبال صاحب جو
۱۵ اکتوبر کو گیمبیا میں تبلیغ اسلام
کے لئے ربوہ سے روانہ ہوئے



Mirza Mohammad Iqbal
He left for Gambia on 15th Oct. 1969, as a Missionary of Islam.

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

The Difference

By nature man progresses gradually. In the early stage of their life the children have a habit of telling lies and they also abuse one another. For every petty thing they begin to dispute and quarrel. But as they grow up their intellect and understanding also improve. By and by man proceeds towards purity of the mind.

The condition of man in his childhood goes to prove that he also is born just like the cows and oxen. But of Course there is one good thing in his nature and that is he can leave the evil and adopt virtue. This characteristic is peculiar only to man, because the animals have no potentiality of being educated. Saadi, may God have mercy on him, has told a story in verse wherein he says that a foolish person was teaching an ass and he was working hard on it. A wise person asked him as to what he was doing and why he was wasting his time and mental energy, for, the ass was not going to change to a man. The wise man also told him that he feared that by doing so he (the fool) might become an ass himself. The fact is that there is nothing extra that man possesses over and above what the animals have. All the characteristics are to be found, in different grades, in all the creatures. But the difference lies in the fact that man can improve in his morals whereas the animals cannot.

(Malfoozat Vol. VIII, Page 185)

The 78th Annual Gathering

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The 78th Annual Gathering (Jalsa Salana) of the world wide Ahmadiyya Community was held at its Headquarters, Rabwah, Jhang, West Pakistan, on the 26th-28th of December 1969. In addition to the opening speech, Hazrat Khalifatul Masih III addressed the Gathering twice—in the second session of the 2nd and the 3rd days. The other speakers were Ch. Mohammad Zafrullah Khan, Mirza Abdul Haq, Maulana Abul Ata, Qazi Mohammad Nazir, Mr. Kamal Yusuf, Maulvi Sultan Mahmood Anwar, Maulvi Ghulam Bari Saif, Sheikh Mubarak Ahmad, Mian Tahir Ahmad, Maulvi Abdul Malik.

A night session which is known as Ijlas-i-Shabina was held at the Masjid Mubarak on the 2nd day of the Jalsa. This session was addressed by Prof. Habibullah Khan, Maulvi Dost Mohammad and Mohammad Din Naz.

Another interesting session was the one at which the speakers addressed in no less than fifty languages. Although the audience did not understand much of what the speakers said it gave them great pleasure to hear the speakers in so many languages telling about the message of Islam and how it is being carried to the farthest corner of the world by the Ahmadiyya Missionaries.

The Khuddamul Ahmadiyya arranged a meeting of the foreign students and foreign delegates to the Jalsa with the Press and the radio representatives who had arrived from different parts of the country for this auspicious occasion. This meeting was addressed by Mr. A. G. Soofi and Maulvi Naseem Saifi. The meeting was presided over by Ch. Hamidullah, the President of the Khuddamul Ahmadiyya (Central). The organizers of this meething were thanked by Alhaj Hassan Atta of Ghana, who told the audience that this was his third visit to Rabwah.

It will be of interest to the readers to note that there is no other place in the world where so many people are entertained with food for so many days. There are hundreds of volunteer workers who work day and night to provide all the facilities to the guests of the Promised Messiah, peace be on him, on this occasion. Two days before the Jalsa, Hazrat Khalifatul Masih visited the sites of the Offices of Jalsa Salana and where the food was cooked and he also met the workers and gave them valuable advice as to how they could make themselves more useful.

Speakers and Their Subjects:

Maulana Ghulam Bari Saif: A character sketch of the Holy Prophet of Islam.

Maulana Abdul Malik Khan: Zikri Habib (anecdotes from the life of the Promised Messiah.)

Maulana Qazi Mohammad Nazir: Aims and objects of Ahmadiyyat.

Mirza Abdul Haq: Prayer (Supplication) and its ethics.

Maulana Sheikh Mubarak Ahmad: Rights and duties of husbands and wives, in a Muslim Society.

Sahibzada Mirza Tahir Ahmad: Islam and Socialism.

Maulvi Sultan Mahmud Anwar: Three signs of the Promised Messiah.

Maulana Abul Ata: New Schemes enunciated by Hazrat Khalifatul Masih III

Ch. Mohammad Zafrulla Khan: Responsibilities that evolve on the youth of the Jamaat.

Inaugural Speech

In his inaugural speech, Hazrat Khalifatul Masih III said that when

the Promissed Messiah, peace be on him, was commissioned by God to call the people towards Him, and consequently he did send out a call to the whole world, he also declared that God had vouchsafed him a great zeal to ask Him for those who would come to him, that light which releases the man from the shackles of self and Satan and by nature he begins to love the ways of God, also that he should ask for that Holy Spirit which comes into existence by the perfect display of the nourishing quality and perfect submission to the will of God. The Promised Messiah, peace be on him, also said that he would never be slack in praying for all those who would join him and engage themselves in their reformation.

Hazrat Khalifatul Masih III remarked that God had granted him also the same zeal and he was therefore all the time praying for the betterment of the people. He told the audience that when they were travelling to Rabwah to attend this Gathering, he was praying for them that God be their helper and protector. Since they had reached there he had been very anxiously praying that none of them may have any cause to complain against any of the volunteers. Also that the aim with which they had come should be achieved and they may receive all the blessings that were connected with this Jalsa.

Hazrat Khalifatul Masih also said that he was praying for the members of the Jamaat all the time, throughout the year.

And these prayers were as a matter of fact a gist of the prayers that are contained in the Sura Fatiha. He said he would like to offer those prayers loudly—and then he prayed and the audience followed him up with "Amin" "Allahumma Amin."

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Friday Sermon.

On Friday the 26th of Fatah (December) the first day of the Jalsa, Hazrat Khalifatul Masih conducted the Juma service on the site of the Jalsa. He recited verse 3 of the Sura Maida and verses 31, 32, 33, 37 and 38 of Sura Alhajj. Referring to these verses, he remarked that God has graciously granted us two types of teachings :

(1) We should do our duty to Almighty God

(2) We should do our duty to our fellowbeings.

The fact is that all the duties are really owed to God and there is no duty which a man can say is owed to him. But God has, out of His sheer grace, set aside some rights which are owed to human beings also. The duties that we owe to human beings are also in a way the duties originally owed to God. We do not owe any duty to any human being because it is his birth right ; we do so because it is the command of God and He it is who has fixed the rights and duties of every person. Thus, it means that the real virtue lies in obeying the command of God. Such places and persons as He has appointed as His special signs, we are duty bound to honour them and give them their due respect. In this age one such person was the Promised Messiah, peace be on him, and the Promised Messiah has included this Annual Gathering also in the list of those whom God has set aside as His signs.

He further remarked that the aspects of the teachings of Islam on which the Promised Messiah has laid special stress in this Age, are mostly connected with the duties towards fellowbeings. The Promised Messiah has also demanded respect for the weak new entrants into the fold, i. e. such members as are strong and men of means should take care of the weak and give them the necessary help.

Winding up his Serman, Hazrat Khalifatul Masih remarked that those who do not help their needy brothers do not respect the signs of God. He

prayed that God enable every one to do the right thing at the right time.

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Waqf-i-Arzi

On the 2nd day of the Jalsa=27th of Fatah/December—Hazrat Khalifatul Masih addressed the audience in the second session. But before starting his speech he presented the Alam-i-Inami (The prize Flag) to Khuddamul Ahmadiyya and Ansarullah branches which had the best performance during the year.

Hazrat started his speech in the usual manner and then went on to introduce some of the very useful new publications by the various organizations and individuals of the Jamaat.

He then proceeded to enumerate some of the achievements of the Jamaat all over the World. He talked of the Fazl-i-Umar Foundation, The Ahmadiyya Mission, Japan, more converts in Sweden, the establishment of the Jamaat in a Communist country—Yugoslavia—more branches in the Middle East, the Printing Press in the U. S. A., and the second edition of the Dutch translation of the Holy Quran.

He also told the audience that 156 persons joined the community in Europe during the current year (1969) while 82 signed Baiat in the United States of America. Waqfi Arzi and Waqf-i-Jadid also mentioned by him. He lauded the work done by these two organizations but remarked that he wanted the people to come forward for Waqfi Arzi in much larger numbers than at present.

Grateful to God

He said he was grateful to God for a considerable increase in the Budget.

Before closing, he mentioned the difference between socialism and Islam and remarked that it was essential that the Jamaat should take the lead in giving the world a real Islamic social and economic structure.

He announced the formation of a committee to work out the details which would help our landlords and industrialists to fix the wages and other amenities for their workers.

He also told the audience of the help that the Jamaat had given to its workers at Rabwah who are comparatively low paid. The help was given a few months ago in cash and kind.

It is hoped that the committee that Hazrat Khalifatul Masih III has formed (which has been hinted at above) will present its report within a couple of months and the implementation of its scheme, after the approval of Hazrat Khalifatul Masih will bring about a long awaited change in the social and economic structure. In this case the Ahmadiyya Jamaat will have achieved what many others have only been talking about for many years.

From Foreign Countries

No less than a hundred thousand people from various parts of Pakistan attended the 78th Annual Conference at Rabwah which was held on the 26th—28th of December 1969.

The following friends came from countries other than Pakistan :

Alhaj Alhassan Atta (Ghana), Messrs Zafrullah Elias (Nigeria) Bashir. Sarwar (U. S. A.) Sayed Tahir Ahmad Bukhari (Canada), Mrs. Dr. Abdus Salam; the Family of Dr. Safiruddin, Mohammad Asghar Lone, Gulzar Ahmad, Abdul Karim, Muhammad Sharif Ashraf, Dabir Ahmad and Karam Din (UK) Rafiq Ahmad and Yahya Fazli (West Germany) Sh. Nasir Ahmad (Switzerland), Mrs. Kabir Ahmad Bhatti, Safir Ahmad Bhatti, Zubair Ahmad Bhatti, Amtul Mateen Naeema, with her two children (Zambia), Iftikhar Ahmad Ayaz, Amtul Basit Ayaz, Amatur Rafi' Ayaz, Amtul Halim Ayaz, Amtul Quddus Ayaz and Intisar Ayaz (Tanzania) Manzoor Ahmad, Mian Abdul Bari, Mohammad Saeed with family, Major Abdul Rahman, Ch. Mohammad Afzal with family, Ch. Mo-

hammad Nusrullah, Abdus Samie, Muzaffar Hassan, Ch. Abdur Rahim Ch. Nazir Ahmad with family (Kuwait) Sayed Munir Ahmad Khalil, Mohammad Hanif, Mohammad Muslim, (Abu Dobai) Rafiq Ahmad Tchannen (Afghanistan), Hakim Abdul Hamid Chauhan and Mr. Abdu-shakoor Chouhan (Indonesia). Quite a large number of friends from Bharat also attended the Annual Conference.

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Concluding Address

Before starting his Address on the third day (Second Session) Hazrat Khalifatul Masih III inauguarated the new year of waqf-i-Jadid and advising the members to take active part in this scheme prayed to God that He, the Almighty, May bless the efforts of the Jamaat and produce the best results of what the members are able to do. He also asked the Jamaat to send more students to be trained as Muallims for Waqfi Jadid.

Coming to the topic of his speech, he recited some verses from the Sura Najm of the Holy Quran (verses 4 to 11) and said that the person of the Holy Prophet, peace and blessings of God be upon him, was the ultimate objective of the creation of this world. Had it not been that the Holy Prophet, peace and blessings of God be upon him, was to be created, this world would not have come into existence. Before the creation of this world the Holy Prophet was made its central point and the creation of the world was centred round him.

The truth of this fact was made manifest, in a way, to the prophets who appeared before him, and they were told by God that whatever Grace of God they had received it was through the agency of the Holy Prophet. And that is why every Prophet before the advent of the Holy Prophet of Islam was a part manifestation of the attributes of God. It was only the Holy Prophet, peace and blessings of God be upon him, who was a perfect manifestation of all the attributes of God which are connected with this universe of ours. In order to show that the previous prophets knew something about this Phenomenon Hazrat Khalifatul Masih read out some verses from the Bible which are said to be the utterances of the Prophets of the Israelites. Huzur went on to explain that this unique position of the Holy Prophet is mentioned in the verses of Sura Najm which he had recited at the beginning of his Address He remarked that the person of the Holy Prophet is like the joining string between the bow of God—head and the bow of humanity.

The status of the Holy Prophet can be symbolically said to be the middle point of the joining string. From this middle point it goes to the right and the left in accord with the attributes of God. On the right side it stretches to the Prophets gone before him and on the left side it has a long list of the saintly pious people of his followers. Having explained this status of the Holy Prophet, peace and blessings of God be upon him, Huzur drew the attention of the audience to the great good that the Holy Prophet had done to the world and the favours that he had shown to every aspect of the life of all creation.

He copiously quoted from the Holy Quran, the books of Hadith and the writings of the Promised Messiah, peace be on him.

Food Figures

The maximum number of guests who were fed by the Jamaat at any one time, during the Annual Gathering was 64069. On the 77th Jalsa, this figure was 62685.

READ
TAHRIK
-I-
JADID
REGULARLY

Rabwah Diary

Central Library

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Fazl-i-Omar Foundation has taken upon itself to erect a grand building for a Central Library to be ultimately managed and run by the Sadr Anjuman Ahmadiyya. This Library will have no less than fifty thousand books with facilities for those who would be interested in research work.

The foundation stone of this Library was laid by Hazrat Khalifatul Masih III on the 18th of January in the presence of a gathering of the elites from Rabwah as well as a number of other important places. The Secretary of the Fazl-i-Omar Foundation—Sheikh Mubarak Ahmad—read out a brief address outlining the procedure adopted for the preparation of the plan of the building and details of the programme for the completion of this edifice.

After the address, the President of the Foundation—Ch. Muhammad Zafrullah Khan—requested Hazrat Khalifatul Masih to lay the foundation stone.

Hazrat Khalifatul Masih before laying the foundation stone addressed the audience on the topic of what a Library should be. He said it is not only because of prejudice that the people criticise Islam adversely, in this world of knowledge and ignorance, they also do so basing their criticism on the current sciences of knowledge. The Promised Messiah, peace be on him, has said that Islam has no fear of any current science. Rather it can be said emphatically that those sciences are there to work for Islam like its servants.

The Huzoor said that in order to make the various current sciences of knowledge work for Islam, a good library is a Must. But, he further remarked that a Library did not mean a building with books on various subjects. The Library really means a building with books and people to work on those books for the furtherance of the cause of Islam. Huzoor then prayed for the success of the whole scheme and ultimate victory of Islam.

After Huzoor had laid the foundation stone, some other prominent members of the community and the companions of the Promised Messiah were also called upon to share this blessing.

West African Guests Honoured

Ahmadiyya Missions in West Africa are doing a fine job. Extensive preaching activities are undertaken by the Pakistani as well as local Missionaries. Schools—Primary and Secondary—are run very successfully, some newspapers are published to defend and spread Islam, and literature for the use of Muslims as well as Christians is produced in abundance.

These Missions are now getting more and more anxious to participate in the extensive activities of the Jamaat—what a good sign it is. They eagerly await the opportunity to visit Rabwah especially on the occasion of the Annual Jalsa when they can meet a large number of friends from all the parts of the world Recently a Ghanaian, a Nigerian and a Gambian visited the Headquarters and met Hazrat Khalifatul Masih.

Alhaj Atta (Ghana) and Mr. Zafrullah Elias (N geria) attended the Annual Jalsa while Mr. T. B. Foon (Gambia)

(Continued on page 14)

Notes & Comments

Key of Cleveland

Maulana Abdur Rahman Khan Bengali, in a letter (14-1-1970) to the Vakilut-Tabshir, writes :

"I beg to inform you that Allah, through His Grace, blessed us with splendid opportunities of Tabligh, recently. Accompanied by a young Ahmadi, Nasir Ahmad, a college student, son of the Ameer of the local Jamaat, I interviewed the Mayor of the city of Cleveland, who got himself photographed with us both. In the course of photographing, the Mayor presented a beutiful key of the city of Cleveland in a casket to this humble self. I presented him with literature of our Movement and also had a short talk with him about our Movement."

Pope's Politics

Biafra has fallen to the Federal Government of Nigeria but the Pope continues to play politics. The Daily Express (14-1-70) has the following to say :

"Edwards said Unicef reports from the field over the last two or three weeks showed a complete deterioration in the state of nutrition in the area, indicating the end was near.

"*The Nigerian Students Union in the Americas yesterday termed "very unfortunate" what it called Pope Paul's allegation that the Nigerian Government "is going to commit genocide and mass slaughter against the Biafrans.*

A press release by the Union, headquartered in Brooklyn, said *such a person in a high office like his should make this statement.*

"*At this critical point it is more regrettable that a person supposedly working for peace and brotherhood among mankind would choose this time to play with emotional words to intensify the resistance of a doomed rebellion.*

"*We call on the Pope to stop playing partisan politics with the lives of innocent women, children and men of Nigeria.*"

The Nigerian students union at the same time criticised President Nixon's reported call on Secretary General Thant to increase the force of international observers in Nigeria as 'totally uncalled for."—UPI"

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Schools in Mauritius

CONTRARY to the beliefs of managers of private secondary schools, Government is not adopting a discriminatory policy against them. On the contrary, considering the glaring defects prevalent in most private colleges, Government policy is understandable.

This was said by Hon. R Jomadar, Minister of Education & C Affairs when he presided over the Ahmadiyya College prize-giving ceremony, on Friday December 19.

That day was a landmark in the history of the Ahmadiyya College. Many distinguished personalitlies attended. The hall was packed. Parents and pupils showed their appreciation.

The green light was given by the presentation of the murder scene in "Julius Caesar". Though handicapped by certain shortcomings the boys were quite outstanding in their vocal delivery. This sketch was followed by another in French : Moliere's "L' Avare". Here also the audience was charmed by the suitable "vis comica" created by the performers. A moral tone was next set by recitations from the Holy Quran in several languages

The Principal of the college then submitted his annual report emphasizing the achievements made so far. Though the Ahmadiyya College is only two years old, he said, it is staffed by three graduates, and it is sparing no effort to contribute its share to

the education of the country. It is helping the children of needy parents by granting scholarships; it is providing free afternoon classes even to those who do not study in the college. The Principal further said that he gave full support to the complaint lodged by the managers of the private secondary schools with respect to the discriminatory policy of the government in dispensing its aid.

Maulana Munir took over next by elaborating on the aims and ideals for which all Ahmadiyya Colleges stand. A mere material education, he argued, is not enough; it should be supplemented by a moral education as well. To this effect the college has included Islamic Culture in its curriculum, and hopes to start regular classes in Bible Knowledge and Hinduism shortly.

The Hon. Mr. Jomadar made a very important speech highlighting the basic principles that should be concomitant with education. He said that the government has fully appreciated the multifarious problems confronting our educational system. And assured that government is always willing to help and hopes to do so in a more substantial way soon after having instituted a Wages' Council to regulate the pay of teachers.

BOOK REVIEW

The Promised Messiah

By Mirza Mubarak Ahmad
Published by Kent Publications,
England.
Price : one shilling and nine pence.

This is a beautifully printed 53 page booklet which contains a lucid description of the most charming character sketch of the Founder of the Ahmadiyya Movement in Islam. The contents of the booklet were originally the theme of an Address delivered before a huge gathering of the Ahmadis in Indonesia. Its publication in a book-form will be hailed by all who wish to know what type of man was he who claimed to be the recepient of divine revelation in this Age and who said that he had been commissioned to reform the whole world and to make Islam dominant over all other religions. (N.S.)

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My Only Recourse

(By the Promised Messiah)

O Thou, my Lord God!
My only Recourse
in all my troubles
and griefs! O Thou
That provideth the remedy
for all the wounds
I have suffered in my life!
O Thou that befriendeth
My grieving heart!
In Thine infinite mercy,
Thou hast taken
On Thyself every burden
Of mine; and it is due
To Thee alone that my trees,
My efforts, bear fruit!
To a man who sits worn out
And tired, heavy of heart,
And burning with grief,
Dis-spirited, in despair,
All of a sudden,
Out of the darkness
Thou bringest welcome
Relief! A helpless mortal
Finds himself overtaken
By darkness on the way:
But all of a sudden,
Thou maketh a hundred
Suns and moons to rise on him!
Beauty of all kinds; all the good
Qualities of character;
All the power to inspire
Love, end with Thee;
And after a man has gained
Communion with Thee,
He has no need to seek
The favour or friendship,
Or love, of anyone else!
He who is crazy in Thy paths,
He alone is really wise:
And the one who flies
To Thee like a moth,
He is the one that becomes
like unto a candle,
To keep the assemblage
Illumined and bright!

Tahrik-i-Jadid,

THE PROMISED MESSIAH

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SAHIBZADA MIRZA MUBARAK AHMAD

Vakil-ut-Tabshir

Dear Brethren,

Today I would like to speak on some aspects of the character of the Promised Messiah, the Founder of the Ahmadiyya Movement, peace and blessings of Allah be on him. Although I have not the honour and good fortune of being a Companion of the Promised Messiah, peace be on him, having been born several years after his demise, yet I have the honour of being related to him both spiritually and physically and my heart prostrates itself before my Lord for this great favour. I am a son of his illustrious Companion and Promised Son and Successor, the late Hazrat Mirza Bashiruddin Mahmud Ahmad (Allah be pleased with him), whom God declared to be His image in respect of his moral and spiritual excellences and of his piety and righteousness.

Thus, though I have not seen the Promised Messiah, yet I have the good fortune of having seen the one who was his image in virtue and piety, and, in that sense I may say, I have seen him. However, as I am not a Companion myself, I shall base all my statements entirely on the reports of the Companions of the Promised Messiah, peace be on him.

At the very outset I shall quote his illustrious Companion Hazrat Mir Mohammad Ismail (Allah be pleased with him), who had also the honour of being his brother-in-law. Describing his physical figure and features, he says :

"Ahmadis are, by the grace of Allah, to be found all over the world. But there is a world of difference between the Ahmadis who have seen Ahmad, and those who have not seen him. The bliss of having seen him and enjoyed his company still pervades the hearts of those who had seen him. There is a great deal of difference between a picture and its original ; but the difference is perceived only by one who has seen the original. Instead of trying to give a detailed account of physical figure and features I may describe him in a single phrase : He was an excellent example of manly grace.

"This description will, however, remain incomplete if I do not add that this manly grace was accompanied by a spiritual lustre and effulgence. Indeed he was sent to illustrate the beauties of Islam, but Allah blessed him with physical grace also, which attracted the hearts of those who saw him.

"He was fair of complexion. His figure was well proportioned. No shock, grief, trial or tribulation could turn him pale. His blessed face ever shone like a piece of pure gold. A cheerful smile always played on it. Those who saw him used to say : If this person were a liar, and were himself conscious of his being a liar, how could he have this cheerfulness and these signs of bliss, victory and tranquillity on his face ? These outward signs of piety and righteousness can not reflect an evil inward. Likewise, the light of faith can not radiate from the face of an impostor.

"There never was any sign of perplexity or grief on his face ; the visitor always found a smile and cheerfulness playing on it. His eyes habitually remained half-closed. There was always an expression of keen insight, farsightedness and intelligence on his forehead. His bearing and dress betrayed no kind of formality. After his Prototype, the Holy Prophet, peace and blessings of Allah be on him, he had, indeed, some regard for his appearance, but absorption in or too much attention to it was alien

to his dignified bearing.

"Having described his external and physical grace, I would now mention some incidents regarding his internal excellences. First and foremost, was his love of Allah. That is the strongest link between the Creator and His creatures. Reflection on the marvellous manner how this Divine love started in his life, produces a state of ecstasy in every one that possesses a feeling heart. It was in his youth, when the desire for worldly progress and material comfort and prosperity is the strongest in man's mind, that one day his father sent a message to him, through a landholder of the locality, to the effect that, being on friendly terms with a high government official, he might be able to persuade him to give his son a good job if the latter would like it. On this, he, at once, said: 'Please tell my father that I am thankful to him for his love and affection for me, but he need not worry about any job for me, for I have already secured the job I liked.'" (Siratul Mahdi).

His father always worried how this child of his would fare after his death. But the God of Islam is a very Faithful and Appreciating Lord. Just before his father breathed his last, God consoled him with the mighty revelation:

الیس اللہ بکاف عبدہ (تذکرہ)

"Is not Allah sufficient for His servant?" (Tazkirah).

The Promised Messiah, peace be on him, often used to say that this message came to him with such glory and majesty that it settled firmly in his heart like a steel nail hammered into a block of wood, and that from that moment on Allah took care of him in a way that has no parallel in the care of a father, relative or friend. He often said that after this Revelation, he received so many favours from Allah that it is not possible to count them—(Kitabul Bariyya)

Dilating on an aspect of this Divine care and guardianship, at one place, he says with a feeling of extreme gratitude:

لفاظات الموائد کان اکلی
وصرت الیوم مطعام الاھالی
(آئینہ کمالات اسلام)

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"There was a time when the crumbs fallen from the tables of others constituted my food, but today, by the Grace of Allah, whole families are being entertained at my table."

One landholder of the locality, perhaps the same through whom his father had sent him the message regarding employment, has said that once a high official or estate-holder said to his father, "I have heard that you have a younger son, too, but I have never seen him". On this his father said, with a smile, "Indeed, I have a younger son, but he is like a newly married bride who is seldom seen. If you want to see him, you may find him in some corner of the mosque, for he remains mostly in the mosque, and takes no interest in worldly affairs."

What a wonderful phenomenon! The Promised Messiah, peace be on him, renounces the world for the sake of Allah, and Allah starts showering spiritual and temporal favours upon him. In fact, Allah placed the good things of both the worlds at his feet, but for him, in comparison with Divine Love and nearness to Him, nothing else had any significance at all. Supplicating Allah, in one of his Persian poems, he says:

"O Thou, to Whom my soul, my heart and every particle of mine are dedicated, open wide to me, out of Thy Mercy and Grace, all the gates of Divine Realisation. The Philosopher who seeks to know Thee through his intellect and reasoning, is devoid of intellect and reasoning, for the secret way that leads to Thee is far above reasoning and intellect. None of these has gained any awareness of Thy sacred Precincts, whoever has gained such awareness has gained it through Thy Boundless Grace. Indeed, Thou dost bestow both the worlds upon the Lovers of Thy Refulgent Countenance, but in the eyes of Thy servants and

lovers, the two worlds together are as nothing". (Chashma-i-Masihi).

At another place he says :

"In both the worlds, Thou alone art the Object of my love, and that which I ask of Thee is but Thyself". (Barahin Ahmadiyya).

When the time of his departure from this world drew near, he received frequent revelations regarding the approach of his demise. But as he had perfect love for Allah, and had so strong a faith in the Hereafter, as if he were an eye-witness to it, he continued despite these repeated revelations calmly and devotedly absorbed in the Service of Faith, as though nothing made any difference to him at all. Indeed, he stepped up his activities more than ever, realising that he was soon going to meet His Beloved, and should, therefore, pluck as many flowers as possible, to place at His Holy Feet. (Silsila Ahmadiyya).

At one place, the Promised Messiah makes mention of Divine Love in a way, as if he were talking with Allah, intoxicated with the holy wine of Divine Love. He says :

"I can not count the signs I have seen, but the world has not seen them. My Lord, I know Thee, Thou alone art my God. My soul rejoices at the mention of Thy Name, even as a small child rejoices at the sight of its mother. But most people do not recognize me, nor have they accepted me." (Tiryaqul Quloob).

At another place, citing Allah as witness, he says :

"Behold, my soul is flying towards Thee, in perfect trust in Thee, even as a bird flies towards its nest. So I seek Signs of Thy Majesty and Power, not for myself, but that people may know Thee and accept Thy holy Way." (Zamima Tiryaqul-Quloob).

In one of his Persian Poems, published in the "Haqiqatul-Mahdi", he says :

"By virtue of the relationship I have cultivated with Thee and in the name of the sapling of love that I have planted deep in my heart, I call upon Thee, Who art my Shelter, my Support and my Citadel, to come forth and clear me of the charges levelled against me.

"Illumine my face with the light of the fire that Thou hast kindled in my heart whereby hast Thou utterly consumed and destroyed all save Thyself and convert the darkness of my night into day.".

Allah, the Most Exalted, recognized and appreciated his love for Him in a manner befitting His Infinite Mercy and matchless attribute of Appreciation. He was greeted with the revelation :

انت منی بمنزلة توحیدی و تفریدی

انت منی بمنزلة ولدی - انی معك

یا ابن رسول الله (تذکره)

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"I esteem thee as I esteem My Unity and My Singleness. I esteem thee as My son. I am with thee, O son of the Messenger of Allah."

That is, Allah says: O Messiah of the Muslim Dispensation, thou art the bearer of the standard of My Unity, and art the restorer of its blessings, so I esteem thee as I esteem My Unity and Singleness. The followers of the Messiah of the Mosaic Dispensation falsely call him the "Begotten son of God." So My Majesty and My Self-Esteem demand that I should love thee as dearly as a son, so that it may become manifest to the world that even a disciple of Mohammad, peace and blessings of Allah be on him, can be raised to the Spiritual dignity of the son of God. Further, thou art engrossed, day and night, in the service of the Faith of My Chosen Prophet, Mohammad, peace and blessings of Allah be on him, and art selflessly devoted to him in love and thus thou art as a spiritual son to him also. So, in thy capacity as his spiritual Son, I bestow My Eternal Love on thee and bless thee with My Eternal Companionship.

The Promised Messiah, too, had a

proper estimation of Allah's love for him and His jealous regard for him. In 1904 a criminal complaint was preferred against him by one Maulvi Karam Din. The Hindu magistrate trying the case harboured an evil design against him out of bigotry, and had made up his mind to send him to gaol. At the time when he was informed of the Magistrate's design, he was indisposed and was lying in bed. As soon as he heard of this design he got up, and said majestically: "Let him lay his hand on the Lion of God, and see the consequences." The design was miraculously frustrated and the Magistrate suffered humiliation.

Sisters and brothers, I have given you a very brief and inadequate account of the Promised Messiah's love of God, and God's love for the Promised Messiah, peace be on him. Now, it is up to you to sow this seed of love in your hearts, and to nourish it with the water of Divine love.

Next to his love for God, came his love for His Prophet. In this case also, the Promised Messiah's love is unparalleled. He describes it in a couplet:

"Next to my love of God, I am intoxicated with the love of Mohammad. If this be infidelity, by God I am a confirmed infidel."

Hazrat Mirza Bashir Ahmad (Allah be pleased with him), who was the second among the Divinely promised children of the Promised Messiah, peace be on him, and occupied a lofty position in the service and the training and instruction of the Community, has said:

"This humble one is a son of the Promised Messiah, and this is a great blessing, for which I do not have adequate words to express my gratitude to God, nay, I do not even have an idea of what would be adequate gratitude. However, I shall, one day, die and appear before God. Bearing this in mind, and citing God as my witness Who is ever with me, and is seeing me, I affirm that I have never seen on any occasion when on the mere mention of the Holy Prophet, peace and blessings of Allah be on him, tears did not well up in the eyes of the Promised Messiah, peace be on him. His heart and mind, nay, every particle of his body, was filled with the love of his Master, Mohammad, the Leader of the Universe and the Pride of creation."

Once the Promised Messiah, peace be on him, was strolling alone in the small Mosque, called Masjid Mubarak, which was a part of his house, and was reciting something in a very low tone while tears coursed down his cheeks. At that time, one of his disciples chanced to come in and heard him reciting the following couplet, which was composed and recited soon after the demise of the Holy Prophet, peace and blessings of Allah be on him, by his Companion, Hassan Bin sabit:

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كنت السواد لناظرى فعمى عليك الناظر

من شاء بعدك فليمت فعليك كنت احاذر

"Thou wert the pupil of my eye, which has now become sightless. After thee let anyone die who may so will, I was fearful of thy death alone."

It is well known that the Promised Messiah, peace be on him, experienced every type of distress and was the victim of cruel and sustained persecution at the hands of his opponents, he suffered numerous tragic bereavements in the deaths of his children, relatives, friends and devoted disciples, yet his eyes never betrayed the emotions of his heart. But, while reciting, in seclusion, a couplet relating to the demise of his beloved Master, the Holy Prophet, peace and blessings of Allah be on him, the tragic event having taken place thirteen centuries earlier, his eyes overflowed with tears.

I would fervently entreat my brethren who have not yet recognized the Promised Messiah, peace be on him, and have not yet joined his Community to assist his Divine Mission, to reflect, in a spirit of earnest seeking after God and righteousness, over this one

single point :

Can one, who, thirteen centuries after the demise of his Master, is as sorely grieved and distressed at his loss as one is at a sudden calamity, throw off lightly the yoke of loyalty and servitude to him ? Man has, now and then, to bear dire calamities and shocks Parents are bereaved of their children, and children of their parents ; husbands are bereaved of their wives, and wives of their husbands. Time, however, gradually heals the wounds and injuries so inflicted. But consider how deep and intense the love of that heart must be, the anguish of which proceeding from the loss of its beloved thirteen centuries earlier, would not be assuaged by the passage of time.

Hazrat Nawab Mubaraka Begum, the eldest daughter of the Promised Messiah, peace be on him, and one of his Divinely promised children, who is blessed with great intellectual capacity and whose reports carry great weight, narrates that once the Promised Messiah, peace be on him, was indisposed, and was lying on a cot in his chamber. Hazrat Ammajan (the consort of the Promised Messiah, known in the Jamaat as Ummul-Muminin) and Hazrat Mir Nasir Nawab Sahib (Ammajan's father) were in his company. The talk turned on Hajj (Pilgrimage) to Mecca. Hazrat Mir Sahib suggested that as the journey to the Hedjaz had become much easier than of yore, the possibility of performing the Pilgrimage should be considered. At the thought of visiting the Sacred Shrines of Mecca and Medina the Promised Messiah's eyes began to run with tears ; while wiping them off he observed :

"This is my heart's desire ; but I doubt whether I could endure the sight of the Sacred Tomb of the Holy Prophet, peace and blessings of Allah be on him."

(This incident has been published in the booklet : Traditions Reported by Hazrat Mubaraka Begum. I have, however, heard it directly from her.)

It is due to this intense love for the Holy Prophet, peace and blessings of Allah be on him, that every poem or piece of prose, written in his praise by the Promised Messiah, peace be on him, is, as it were, an ocean of love, containing innumerable pearls and jewels. Here is an English rendering of some of the verses from one of his Persian poems :

"A wonderful light illumines the soul of Mohammad ; of rare beauty are the rubies to be discovered in the spiritual mines of Mohammad.

"If thou seekest proof of the truth of Mohammad, fall in love with him : for Mohammad is the clearest proof of the truth of Mohammad.

"In the pursuit of his path, were I to be slaughtered or burnt to death, I would not turn away from the door of Mohammad.

"Thou hast illumined my soul with love, O soul of Mohammad, my soul yearns to lay itself down for thee."

(Aina-i-Kamalat-i-Islam.)

Likewise, in an Arabic poem, addressing the Holy Prophet peace and blessings of Allah be on him, he says

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انظر الی برحمة و تحنن

یاسیدی انا احقر الغلمان

یاحب انك قد دخلت محبة

فی مهجتی ومدارکی وجنانی

من ذکر وجهك یاحدیقة بهجتی

لم اخل فی لحظ ولا فی آن

جسمی یطیر الیك من شوق علا

یا لیت کانت قوة الطیران

(آئینہ کمالات اسلام صفحہ 594)

"Look upon me with compassion and tenderness, my Master, I am the meanest of thy servants.

"Beloved, thy love has penetrated

my soul, my mind and my heart. Not for a moment, not for a second, is my mind free of the remembrance of thy countenance, O garden of my delight. My body is eager to fly towards thee, would that I possessed the power of flight."

(Aina-i-Kamalat-i-Islam)

Sincere love naturally manifests itself through sacrifice and jealous regard for the beloved. A true lover is always jealous for his beloved, and is ever ready to sacrifice himself for his sake. The Promised Messiah, peace be on him, had a very jealous regard for his Master and Teacher, Mohammad, peace and blessings of Allah be on him. Referring to the false and outrageous accusations of Christian missionaries against the Holy Prophet, peace and blessings of Allah be on him, the Promised Messiah, peace be on him, says:

"Christian missionaries have fabricated innumerable false charges against our Prophet, peace and blessings of Allah be on him. Nothing has lacerated my heart so grievously as the mockery and ridicule these people have heaped upon our Holy Prophet, peace and blessings of Allah be on him. Their cutting remarks against the best of men, have severely wounded my heart. God is my witness that if all my children, children's children, friends, colleagues and helpers were slaughtered before my eyes, my limbs were torn apart, the pupils of my eyes were plucked out, all my designs were frustrated, and I was deprived of every pleasure and comfort, the agony imposed upon me by these vile attacks on the Holy Prophet, peace and blessings of Allah be on him, would still far transcend the pain and suffering entailed by the miseries I have enumerated. So, Lord in Heaven, I implore Thee, cas a look of mercy and compassion on me, and deliver me from this grievous trial." (Aina-i-Kamalat-i-Islam.)

Once the Promised Messiah, peace be on him, was waiting for a train outside the Lahore railway station when Pandit Lekhram, who perished later in fulfilment of a prophecy of the Promised Messiah, happening to pass near and learning of the presence of the Promised Messiah, approached to pay his formal respects to him. The Promised Messiah, peace be on him, was preparing for the Prayer Service. Pandit Lekhram greeted him with *Salam*. But the Promised Messiah did not respond as if he had not noticed him. Pandit Lekhram then approached the Promised Messiah from another side, and offered Salam, again. The Promised Messiah remained silent. When Pandit Lekhram had left, some one said to the Promised Messiah: Sir, Lekhram came and offered Salam to you. The Promised Messiah observed: "He reviles my Master and tenders Salam to me." That was the reaction of one who was courtesy and mercy personified for people of all classes and creeds, who treated people of all nationalities and communities with the utmost kindness and sympathy. But where the honour of his beloved Master was involved, he was uncompromising.

(To be Continued)

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(Continued from page 6)

was delayed a little and could therefore arrive a few days after the Jalsa.

The Missionaries who have worked in West Africa arranged a Tea Party for their West African Guests Hazrat Khalifatul Masih and the Vakil-i-A'ala also graced the function with their presence. Group photographs were taken (one is published on the Cover (Urdu Section) of this issue.)

Hazrat Khalifatul Masih got himself photographed with Alhaj Atta, with his own poloroid camera.

Some of the students of the Jamia also attended the function, they included the three new comers from Ghana.

THE WILL

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I, Mr. *Khawaj Ahmad* Son of *Ch. Ghulam Mohammad Esqr.* Occupation : *Labour* Aged *32* Date of Bai'at *1946* Residing at *67 Wind Mill Road, West Cryodon Surrey U.K.* on Solemn affirmation voluntarily, free of all compulsion and without fear this *28th* day of *April 1969* do hereby make the following Will :

I am earing £ 25 per week at present. I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform Anjuman about this fact and the payments will be made accordingly.

At present, I do not own any property moveable or immoveable If I acquire any property in future I shall inform the Sadr Anjuman about this fact and this Will of mine will be effective on that property too.

Whatever property I own at the time of my death I bequeath 1/10 of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. This Will of mine will become operative from 28th of April 1969 and shall remain so till my death.

Sd. Khawaj Ahmad
(Signature)

Signature witness No. 1
Sd. B.A. Bajwa
24 Strathearn Road, S.W. 19
London.

Signature witness No. 2
Sd. M.A. Javaid
138, Earlsfield Road,
London S.W. 18

I, Amtal Quyum Bhatti wife of Muzaffar Ahmad Bhatti Occupation House Wife aged 29 years ; Date of Bai'at Born Ahmadi ; Residing at Nairobi, Kenya on solemn affirmation voluntarily, free of all compulsion and without fear this 23rd day of month October, 1969, do hereby make the following Will :

"I have no existing property. My livelihood is from monthly income of Shs. Nil I hereby bequeath 10% of my earnings during my lifetime to the benefit of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. I shall inform the responsible officials if I acquire any property henceforth. The testament set heretofore also applies to such subsequent acquisitions. Furthermore on my demise, I declare Sadr Anjuman Ahmadiyya Pakistan Rabwah beneficiary to 10% of all assets proved as my Estate. This Will takes effect from 1st November, 1969. Testatrix :

Amtal Quyum Bhatti (Mrs)

Witness : M. A. Bhatti P. O. Box 5025, Nairobi

Witness : M. Iqbal Shah P. B. No. 554, Nairobi

Gold Ornament, weight 10 Tolas, market value shs 1500/-
Dower (Mahr) of Shs 4000/- is due from my husband I, Muzaffar Ahmad Bhatti hereby certify that mahr of Shs 4000/- is due from me to my wife, the testatrix.

Sd/ M. A. Bhatti
H/G
Amtal Quyum Bhatti
4th January 1970.

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